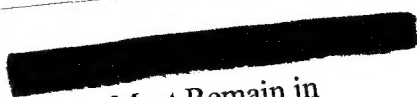


R.N.Y. So, nothing will run off, huh? And if it does get close then you know what your duty is. Alright? We're going to have...is it too light? We're sitting a little differently. That's probably why I have the light in my eyes. Someone turn the light off back there. That is in my eyes. You see that, the kitchen light. Kitchen, kitchen. Ah. X It's hanging on a cord.

Oh. Jump up. That's it. No, that is alright. It doesn't bother. We'll spend the time on questions and answers as we, as we said we would but, ah, there have to be a few things we ought to talk about now first because this is the first group I meeting and I would like to make a few suggestions for different kinds of responsibility because I think you're still a little weak about that even if there are already activities for which a certain person or a group, maybe responsible I don't think they function so properly any more and starting next Sunday we will revise or at least look over the different things that have to be done and put them on a kind of a basis that will be workable. That has reference of course to index, to resumes, to transcriptions and to the distributions of tapes. We will talk about that more in detail on Sunday with the proper people but in addition to that I think it is necessary to have this place a little bit more in mind and to keep it much cleaner. I don't mean dirt on the floor, that's probably alright and it can be understood. The kitchen is far from efficient and it is not clean enough. There is even a mouse, a pet mouse probably. It appears every once in a while and then disappears and I wait and it doesn't come back. I have to go back and then it appears again but it is not right. The saucers and whatever there is as utencils, that green cabinet is


Must Remain in
Transcription Room

really an eyesore, there should be many more shelves, it should be efficiently arranged. Also, the place here as a whole, that is all the different things that have been used, that could include tools of course, also, at the proper time, that tool chest there is not very good. I think we have to talk about that with the proper people but in general the principle is this. I would like to have eight people who will take it as a task and this will be women, belonging to group I who each for one week will be responsible for the Mondays when they do come for movements, for Thursdays when they're here for the group and for Sunday if they do work here physically, for one week. Next week someone else, and the week after that a third one so that totally with eight we cover two months. After the two months are over we'll make a new list so I would like volunteers for that kind of a job that can be done and it consists in, that they become responsible in staying a little later after each meeting of any kind that everything is attended to including the kitchen and dirty dishes, ashtrays that still have perhaps some cigarette butts in it or what else there is lying around sometimes there is a tape, sometimes a book, sometimes a coat, it is not right. This place should be spic and span for anyone who comes in and looks at it almost unannounced. The front part is terrible. That stuff has been there already for some time waiting for the flea market or salvation army or whatever it is that it has to go to, it has to get out; garbage is not collected sufficiently. Maybe we have to find out how to do it but in any event it is not done properly at the present time and that naturally

will create all kind of vermin and besticles and so forth. We don't want it. We want to have this clean. People are not doing the work they're supposed to do for some reason or other it's quite alright that maybe they get sick and tired of it and someone else has to do it but you cannot just let it go and not do it. If you have had a responsibility of...doing it first then you also have the responsibility of asking someone else to help you. The same thing applies to those who become responsible for one week. It may be a little too much for one person to do it by herself and she can then choose if possible from group II particularly among the younger people to help them for such an evening. But we'll all arrange that on Sunday when the different people are here and we'll make some lists up and then we're going to adhere to it and the names go on the lists so that everybody knows who's in charge. So that if something wrong happens and you think and you are upset then you can write a letter to the management and accusing so and so who's not doing his or her particular job. Next week will be a little different week compared to this week because you understood that I had a few things myself to do which had gotten behind because of the trip. I had to bring it a little up to date. Next week of course will be available for different people who want to talk a little bit and the arrangement is always that you call up between 9:00 and 9:30 in the morning. Then we can see what can happen during the day but don't expect when you call me up at 11:30 that there is time. Very often there isn't. So if you do it that way we do the same thing in New York, and it works out quite well and you, you're quite welcome to call, don't think that I object to it.

I don't come here too often and of course you ought to utilize it if you think it is worth while. If you feel you can settle your own questions, or that the questions can be asked in a group meeting so much the better for everybody. But in general if you do have things that bother you particularly regarding work and the interpretation of it and the application in your ordinary life, you have to talk about it, it's fine, let's talk about it.

Activities in general should be under the management of one person who will see to it that it is being attended to. It's not that he has to do the work himself and it will be a man who does that and I will ask Keith to take care of that. He can be responsible to Ron for doing it. Ron does not always have that time, Keith perhaps has a little bit more but it also ~~involves~~ involves that all activities are looked at without criticism but simply seeing that they are being done that it doesn't become wishy wasky. Now, that's all I have on my solar plexus. Questions.

Bill Could you talk some about commitment?

Commitment to work?

Bill Yeh.

There is a time, I think, that when a person looks at work and looks at himself that he realizes what he is, that he feels that something definitely has to be done and that it is not going to happen naturally or that he can not expect anything to happen which will be given to him on a golden platter. I think what is necessary before commitment actually could take place is that one has a sense of responsibility for one's life the way it is and that something must be done by oneself and that you cannot expect it to come from the outside. The commitment then is that I wish to do something

and then the requirement as far as this group is concerned that I try to work and I commit myself then to this kind of work at least for a certain period. So commitment has to be based on an honest attempt and perhaps it is necessary to make that attempt over a certain length of time. Long enough so that there is possibility of wearing ~~yourself~~ ^{yourself} out or at least finding out if work has a meaning. Commitment also means that when one is honest enough that if it doesn't work out that you then give it up. Don't expect the commitment to last even if the work doesn't seem to answer the questions. It is based on honesty. I remain committed as long as I have belief in it, as soon as I start to doubt I cannot be committed. So, I think it is a serious question to say that one is committed; now this commitment can be of a certain superficial nature and also quite deep. That is it depends a little bit on the type. A person may be interested and may be intellectually have a requirement of comparing work with other things that he has been doing before. It still can be a commitment but it may not be that he is as much interested as someone for whom there is no question anymore about work and objectivity. Both are allowed and in between the two there are many different shades because it can be and for some time I would like to find out if Zen actually says the same thing or Khrishnamurti as what we do and it may take a little while, when I am through with it then I know once and for all it's either one or the other but then the commitment remains because I constantly have in mind that the possibility exists for ~~xxx~~ me to follow work and to hope that because of work there will be an answer to problems or questions I might have. Alright?

Bill No. Um, what I meant but I was trying to avoid bringing myself into it was that at times there's no doubt to me that I'm committed at that time. Other times all I want to do at that time is to get away from work and I hate it.

Then you're not committed.

Bill Right.

Then you're not committed as a whole.

Bill ~~M~~ As a whole. Right.

You're still doubtful Thomas but you can be an apostle.

Bill I don't know what you mean.

I stick around.

Bill That makes it sound horrible though.

Yes, it does because it is much better to try to, to clear up the doubt and to know I want this or that and I cannot be half way. Commitment means really as much 100% as I can make it. Otherwise it doesn't have that name but still one can be an interested person. If I find out that I would like to be committed then I must find out also why at times I don't want to hear about work. But you see it is right that if I say for a certain length of time, let's say 6 months. If I don't like it during that period I know that after 6 months it will stop. Then I can continue because I know it's going to end after 6 months I can make up my mind. But if it is from now until eternity then of course I will have moments when I hate work. I wouldn't worry about it, Bill. I think it's very necessary to question oneself at times and at some times the circumstances are such that you cannot do anything but that does not mean that you're not committed, not immediately. It simply means that the circumstances are such that you cannot attend to it

and you wished you could. If I love someone it means that I am in that state all the time and there are periods when I hate such a person. The commitment is the loving of work. The hating is circumstances which prevent me from expressing my love for work. Now, where does it put you. That is your conscience and don't ever talk about it. You settle it for yourself. To the outside world, whenever anyone might ask for instance they say are you committed Bill, you say, of course I am. Alright now.

Bill Alright.

Fine. Now, all settled. Yes, Charlotte.

Char. There seems to be one part of me which says, which is quite authoritarian, which says you should do this or you must do this in setting a program to allow myself to work and then there's the rebellious side which says, oh, this is meaningless drill and I ~~can't~~ can't seem to settle for myself which, what the middle ground or which approach I should take.

Does it come regularly? Does it come when you know it will come? Could you for instance one day live on one side and the next day on another. Is it as clear as that?

Char. Sometimes it's gotten that way but it seems that I, it bothers me to the point, that then I simply slough off both and try to ignore it but I...

Ah, I wouldn't ignore it. When it happens in one day, let's say it is side A or B if A happens I would continue with that A the whole day long. If that happens to be the authority side then I would really give it all I could and if it's the other where I rebel I would also do that to my heart's content. Try to become clear of what actually makes you this way, 50-50 sometimes. There's

usually no reason for it whatsoever because if you really come to think of it you know definitely what you really want and then it doesn't mean that you can do it but only the certain thoughts that happen to come every once in a while are not worth, worth very much unless you know definitely after having tried it that that is the case. Many times it's only the thought in the beginning so if you continue to say I hate it, I hate it, I hate it the whole day long you get sick and tired of it because you know that that is not the truth. On the other hand to be a fanatic and saying that the whole day long that work is the only thing that exists, only thing that exists it isn't true either. So out of that kind of an experience you distill certain attitudes that you can use during the day at any one time sometimes a little tinted one way, sometimes the other but you keep going because you're not interfered with, that is you do not wish any particular thought to take hold of you at the expense of the other. You ~~x~~ will keep both going and as I say sometimes a little bit on one side and sometimes on the other but the activity can remain. I can be a little half-hearted about work and at other times I really can give it all I can but as long as I keep going there is some process that will set up a momentum for myself. You understand what I mean. It is not theoretical at all.

Char. Yes, but how do I reconcile this with self-acceptance?

The acceptance of yourself is the process as you work. It's only then that ~~xxx~~ you accept ~~yourself~~ yourself. It is not a process that is going to judge at that time about what takes place in your brain. It's quite a different process. That what you were talking about

is nothing else but a little personality speaking or against or in favor of it. I will accept the existence of the body and it has no interest whatsoever in that what takes place in the body as conflict of ideas. You might say it this way, I is not interested in the unconscious state of man. I is only looking for a person who happens to exist who can at the proper time be useful for the development of I if I needs that kind of a servant and that therefore it is not interested what it thinks and what it feels. It's only interested in the fact that it happens to be there. From the standpoint of I a human being becomes a unit functioning in a certain way and correctly and without loss of energy. This is the interest that I has about it because it becomes you might say a commanding officer who is interested in the management of the world of which a human being happens to be a part and the I now looks at that and sees that that runs efficiently without loss of energy and that's all it's interested in when it says I want to observe and to see what it is but, I will accept the condition as it is and therefore I will remain objective about it but I also has benevolence and has in it the chance of returning to the body, to earth, to help the manifestations correct themselves so that not too much energy is lost for purposes that are absolutely useless. They're two different processes. That what goes on unconsciously is a decision in your ~~xx~~ mind or in your, in your solar plexus or your heart, wherever it may be that certain things are advisable and other things you don't want to do. The I from the standpoint of, as if outside of you and objectively watching, looking, observing you has no interest whatsoever in the conflict at that time when it

collects data about the existence of yourself. It's only when it is on the ground with all the manifestations which are taking place then the I will say something ^{about} ~~xxxxxxx~~ how to arrange it and what is best for an unconscious personality to become really conscious. You understand when I say it is a separation that takes place as an I which is an entirely different entity compared to the personality because it functions on a higher level and it has attributes which do not belong to an unconscious state. Alright?

Char. Yes.

Ya. Okay, Yeh.

Jerry I have a question about conscience. Ah, in certain situations that I come up against I find that something in me will say to do something that I feel that comes from a different place and it's right and sometimes I can do that but other times if it's a more difficult situation something else my personality won't assert itself or fight or go against it and so I can't do it but then I still feel I should or if I were stronger I could have done this other thing. Well, if I don't do it, what I feel is right I feel I get, well, I get resentful either way. I mean, I resent the situation and so then I I've lost everything it seems. I mean, no matter, I can't do what I feel is right and if I did I couldn't even do it a little bit I'd resent it. So what I want to know is there a way that I could begin in choosing small things and do those things that I feel....

Can you find out why you resent it?

Jerry Well, often times I can.

Has it any reason?

Jerry Well, mainly a selfish reason or, or some rational justification.

Is it something like a tendency or characteristic you really don't like?

Jerry Yes.

You think it should not be there.

Jerry Right.

And you're sure it is that or it's not because of circumstances but it is inherent in you.

Jerry Yes, right. Sometimes I feel I'll do something because I want approval but no the other times...(unclear phrase)... something I don't want.

Good, then each time when you do it bite your tongue.

Jerry A physical pain.

Something.

Jerry And then go ahead and...

You honestly have to dislike.

Jerry Right.

Because if the facts are truthful that you know that that is the truth about you and having such characteristics and so forth it is not becoming to man. And there has to be a point in which you say I will go against it. If you can go against it as a result of that kind of a knowledge and then if that is not too involved that you could be awake that what is the cause of it will disappear and you will then during the process of wishing to work~~x~~, you will be quite a different person. If it is difficult and the characteristic goes too deep it's extremely difficult then to be awake. So then it becomes a theoretical question. It would be nice if I were awake but I cannot be so don't discuss it; then it is right what you say.

Start with very small things. Or create a situation in which you knew and you have, you remember, that you were in a certain way which you at the present time dislike or ~~be~~ rebel against. Try to create it again. For instance you have said something to someone in a certain way and afterwards you think that it wasn't right. You should have said something else. Go to the person again and correct it. Do something unusual about yourself instead of remaining mum and criticizing it and not losing any sleep. You should lose ~~be~~ sleep. You should actually go back and say here, I said that. I know I don't mean it that way but it happened. You can even explain it, say I'm mechanical creature. Whichever way it is this unusualness in the form of behavior is very helpful because it means that a person could become much more flexible than he is and that he is honest about ~~himself~~ himself. Honesty always must come in, Jerry, because if you keep on saying it to yourself without actually feeling it, it's no good. You must mean it. If you really say it's a bad characteristic of mine and I feel it in my bones that's the time you will do something. But if it's just a little bit of a platitude in the mind, it won't help. From the standpoint of I it doesn't matter what you are when one is observant. It becomes important when I wants to fulfill its function regarding you to change a personality into an individuality. Because the purpose of man is not so much to make an I. It is really to become an individual. And he uses I as a means like a person prays to God and God will help by giving him an insight and light but man still has to do it. So the purpose of change for a man is in line in becoming a conscious man and it's not necessary

then that I say it is my I which becomes conscious. It is actually that a man as he is now unconscious becomes conscious and will have a conscience and of course then executing it as a result of that what either his consciousness or conscience will tell him that he has a Will to do so he has to start doing something that he knows is in the direction of becoming a man. And one starts naturally with very small things because there is not enough energy to start with the big things. The ultimate aim always has to be kept in mind. Harmonious man. The emphasis is not on I. I is there whenever harmonious man exists. It can then because of it's entity as fusion produce I. Let me explain it a little bit more. I say I starts in the brain and I assume it is a mental function of objectivity or whatever the faculty is and I call it observation as a recording in a mental process in part of my brain but very soon after that also the influence will take place in my conscience as a result of a part of my brain being conscious it needs a conscience in order to tell it what is right and what is wrong. And from then when I now can function with a little bit of consciousness and a little bit of conscience I can at times already behave like a man having a Will. Now when a person starts to grow he starts with this little I that originally was meant to be an intellectual function already having become an emotional quality and also already being represented as a result of the Will. So the I as a concept changes and becomes now all three even in miniature of a man, who could be called harmonious in a very small sense. So that when I continue to grow and I grows I starts to grow in three different directions as consciousness ultimately making all of my

brain objective, as Emotion making all of my heart suitable for living in let's say in an Emotional State and having enough warmth in order to carry out any activity that has to be done and as far as the Will is concerned that the totality of all actions of man are actually dictated by consciousness and conscience. So there is a three-foldness then in I. For me to enter into the realm of cosmic consciousness that what belongs to earth even if man is made complete on earth and has become harmonious he has to enter into a different kind of a realm of a different level and for that he has to be unified. He cannot come in with the three separate parts even if they are harmonious. So when the wish starts to exist in man who is conscious on earth to work towards the possibility of becoming cosmic conscious his I has to be formed out of the fusion of the three bodies and then that is real I. Real I means that when it is that kind of an entity it can go down to earth as it were and divide into three parts which are in equilibrium or it can go up the scale of a higher level as a unit starting to function as a unit in the midst of a new kind of a world which I then will discover. It's a little bit theoretical? I hope it isn't. It shouldn't be. It is only that the concept that I wish to use now as I which is understandable for me is simply that I give it an attribute as if it is intellectual and I end up with a totality of that what is required for an individual and still that as three is not as yet an I that is useful to his Endlessness. One always has to keep that in mind that it is necessary that there always three things that can become one. If there are two or only one it is not complete. It has to be a unit, at times it must be otherwise there

is no possibility of progress. Yeh?

Keith In Beelzebub Gurdjieff speaks of Hasnamusses and that many of them are very, very highly developed. I was wondering that if they are so highly developed and have a consciousness and a conscience because they would have to develop parallel how could they be hasnamusses?

There are four kinds of hasnamussian people. Depends on the three centers. They can become a hasnamuss in each one of the centers. The fourth one are hasnamusses where all three centers are hasnamussian. When one talks about a hasnamuss and he is over developed in one center it has gone at the expense of the other two. He's not a balanced man and putting the emphasis on one center only simply makes him lop-sided as a man. For that reason when he does not see the necessity of building up the other two centers and believes in his own he will always remain a hasnamuss. But there is a possibility for those three as three different types to go to a certain planet where they will be purged and when there is still a chance for them to develop the other centers so those hasnamuss people are not hopeless. It's only the fourth one. They are hopeless because they have consciousness, conscience and a Will but they still believe in themselves and they are utilizing that what has been given for their own benefit and they are sinners against the holy ghost; because of that they are doomed to perdition and they never will have a chance any more.

Keith Does this mean that all ~~x~~ yogis would be hasnamusses in a way? That's right. Until~~x~~ they start to realize how necessary it is for them also to develop the other parts and many of them will~~x~~ do it because if a good yogi understands it, you know, I've said it some

time ago he will start to develop his body, he will start also to develop his feeling. It's a little later with the feeling but the body already will have to go through certain exercises under the influence of what the mind tells it but that what is very difficult for a yogi is to develop his feeling. Still there is a possibility for them to understand it quite well when they emphasize with a yogi development breathing in accordance with certain rules but it becomes very difficult to do that on one's own and unless there is a good teacher it is quite harmful. So you might say in a general for a yogi to become a harmonious man is extremely difficult although there is a possibility. A fakir and a monk are in a different position. They do not consider the other centers. They consider their own center of most importance and they in that center will reach of course a certain height but they never will have a chance to become a man. What might happen to them, probably the monk is in a better position than a fakir because at least he has a chance of spiritual development and there is a possibility of spiritual existence for him to continue to exist even in a mystical way. But when the emphasis is on body only, like a fakir, there's ~~ix~~ very little chance that anything spiritual is developed.

Keith Will he develop a Kesdjan body?

It is very difficult to say if he will. It is very difficult. Because the emphasis for him is so completely 99% physical. But there is a wish in him and the wish is quite sacred. It is a wish to be able by means of negation of that what is his physical body to make something else exist which then could remain and he has also towards that the wish through the same forms of mysticism to reach a ~~ix~~ definite height by sacrificing everything that is now material.

This in itself means that there is still a chance but as I say it's a little bit more difficult instead of a monk or a, or a saint. Yeh?

David I don't fully ~~understand~~ ^{understand} why movement is necessary in work
Shermann attempts.

Were you here the other day when we had movements?

David No, not, I mean like moving a part of the body when...

Oh, you don't ~~understand~~ ^{understand} that?

David I don't understand why it's fully understand, why it's necessary.

You know if you try to observe yourself it is a function of the mind as I said to begin with and a registration in your mind of something that exists. So I will observe myself physically in behavior. Now imagine that what is there to be observed is not behaving that is it is in existence but if you are concerned with a telescope and an observer is at one end and the object, which is you, at the other and that object is not moving I would almost say that the observer will fall asleep. You understand what I mean? That what has, what is the purpose of observation, is to see ultimately in a form that what is life. If it does not move it is only a form and although I can assume and perhaps imagine that what is there as form to be alive and perhaps has even the capacity of seeing through it and recognize life that what ^{the} I has to do is the continuation of an observation about something that when it is not moving still has to have the realization that it is alive and for that reason when it is moving it makes it a little easier for I. Theoretically, you're absolutely correct that if I observes the body and is only interested in the existence of it without any further description

that I ought to be satisfied, but there is something in a movement which will give off energies which then can reach the I and by which the I can profit but when it comes to a standstill that is when the whole situation is a static concern the I has really no more function than observing and where will it get the wish to continue to observe when something does not seem to move. Your question is quite right and it has to do with why is the universe the way it is? Why shouldn't God as infinity exist without manifestation? It goes much deeper than that. Why was the world created? Because I can conceive of infinity just being and no manifestation is needed and my mind will allow that kind of a concept but as soon as I say is it practical and do I actually experience the same kind of a, same kind of a something that happens to me when I am in absolute quietness? What happens to me? Do I remain then awake or is there a desire for me to create in the form of moving or doing something? So for our ordinary understanding it is necessary that anything that is static goes over into dynamics because that we can recognize but we cannot recognize as yet eternal peace. Alright? You see what I mean. Good. Yes.

Barry Um, of late I've had a series of experiences which seem to indicate to myself something about what Gurdjieff is talking about when he mentions mentation by form and,mentation by form...
Mentation, yeh.

Barry Yeh. And I'm interested in hearing some clarification of that so that, so that I don't go too far astray in thinking about it although it's not a thinking thing.
But, what do you ~~understand~~ ^{understand} by it?

Barry My understanding is, that's the word...understanding by, um it seems to come in three different ways which correspond I'd almost say to the three centers, way of registering and sometimes it's a, a clear almost intuitive concept, a clarity. Sometimes it's almost like a feeling or a vision or an image, a total image, instantaneous and it never lasts very long.

You don't mind if I tell you that I've lost you?

Barry No, I don't mind.

Good. Then start again.

Barry I've sometimes had moments in which there is a very distinct perception or registration of a form, a total form of myself or a moment or manifestation or something which in that instant almost the whole history of that, that thing...

Is this your body? When you say form. What is it? You as a human being? What kind of concept do you have? What do you experience?

Barry It relates to me.

Yeh, but what is the experience. What is there that relates with you? Or what is there in your mind...

Barry Well, that's what I'm not clear.

Uh, huh. Then you...

Barry I could attribute it, sometimes in my thinking I attribute it to part of my subconscious mind but then again I say I don't really know and the experiences aren't that clarifying.

What is it that you do know? About yourself?

Barry As a, as a personality or as a person?

Whatever it is when we talk about observation. What takes place when you say I observe or I become aware? Or something in me is

aware of me? Try to become clear about that first because what is it...

Barry I'm clear about that.

Good. What?

Barry I mean up to this point of my development.

That's right. What is there that is a fact as a result of your awareness? It is a form, it is your body, you observe your manifestations, physical manifestations. At times it is part of your body, like you might hear your voice and sometimes it's the totality of yourself as a personality.

Barry Sometimes it's the totality of myself as a body.

Well, whatever it is, personality is the body and everything ~~else~~ else in it.

Barry Okay.

It doesn't mean that it is restricted necessarily because at times one is very much aware that the body is thinking, that the body is also feeling. So I become aware of myself as I am and mostly let's say the form of the body which contains all the different things that are taking place in it. That is form and it is the acceptance of the form in whatever way it happens to be that I now become aware of.

Barry Yeh.

Good. Now how do we go further?

Barry Well, that's where I'm, ~~xx~~ that's where I'm at. I mean, what I mean to say is, is recent experiences that I don't quite know how to handle them because one, reflections says it's ah imagination and maybe hallucination and another...

What is? What is? What is hallucination?

Barry There I am and simultaneous with being there, there is, there is this,

this registration of form. Sometimes it's visual....

No, no, no, no, Barry. Let's now get back because we were on the right road and now you're going to imagine things. Awareness means...

Barry Well, yes, that's why I'm saying because I don't know if it's imagination or if it's real.xx

What is imagination? The result of awareness? The conclusion you draw as a result of I being awarex is that there is something observed which is you.

Barry Yeh.

Is that you real or imaginery? Is the form real, is it material, is it real as far as the earth is concerned or is it hallucination? If it's hallucination you have to define what you mean by it. Because if I pinch myself and I have pain I know that something is perhaps wrong causing the pain but nevertheless that what is being, let's say it's a pin prick, is in my finger. My finger has a material form.

Barry Ah, I see. I'm never, I'm never confused about that.

Good, then we know that the form exists as reality.

Barry Yeh, I, actually I'm pinpointed, ah I'm focused in on, on a mental process as opposed to, on a mental process that seems to be taking place.

You have to define that what you want to call reality without any philosophy. For instance if I say I see an object with my eyes and it is registered through all kind of electronic machinery then it becomes an image in my mind. I have to say that that for me is reality. And particularly when I can go over and touch it and I see it or feel it, or become sensitive to the existence of something that

is material. You see it is not a question of philosophy anymore. What takes place in my brain for practical purposes, I call it reality whenever I look at something and it is there and I can verify it by going over there and I cannot, ah, get out of its way. As soon as it is material for me that I can verify it becomes an object and that object for me becomes real.

Barry I must say that I'm really, I'm really not, I mean, this is not the area, you may be answering something deeper but this is not where my confusion...

No, the question is very similar because the mental process that takes place when I use my sense organ is something that leads to a fact of existence even if that fact may be a little bit personally interpreted.

Barry Ah, but the point I'm making is that I wasn't using sense organs.

Mr. N. If awareness is a process of a mental kind, giving me also statements about myself existing, then it is registered in the memory of my brain in exactly the same way as ordinary things are registered in an unconscious state. So I cannot say that awareness will give me unreality. If I can agree that whatever takes place unconsciously gives me reality for all practical purposes that what I become aware of, also as a result of a certain mental process will give me a reality of an existence of myself.

Barry Okay, now, I'm, I'm trying to link...

Alright? So it is not hallucination.

Barry I'm trying to link this up with mentation by form.

Well, that's alright. It's, there is no change in that.

Barry I mean, but what is, Gurdjieff indicates that man has two basic ways

of using a mental process. One is ordinary thought patterns and the other is mentation by form which is related to the subconscious mind.

When it is a mentation by form it is the acceptance of the form whatever it is. When I start to think about that what I am, even if it's enclosed in the form I start to describe it. It's a different way by which the thoughts as they now occur giving me facts that I use such facts in connection with all kind of other associations. When I only consider the form for whatever it is, it reaches me through a state of awareness and it becomes then an objective fact. That's the only distinction we make.

Barry Is, okay, now, a question which I asked coming from this is, is the handling of images that are obviously a mental image because there I am standing there, that's, that's a fact...

Good.

Barry And simultaneous with that fact is sometimes or there has been more frequently recently and simultaneous with that kind, that attempt of observation or that, that, observation is an image, a physical image registering...

Where?

Barry I mean a mental image.

Where?

Barry Well, in my mind.

In your mind?

Barry Yeh...

And you keep on thinking about an image that is there.

Barry No, I don't think about, I mean it's not that I think about it. It registers and then it goes and I don't concern myself or it's not

that I dwell on it, it's just, it's just that it happens.

Good. But why call it an image?

Barry Well, because it was an image.

It was exactly the same as a result of a thought and an image that is a result of a thought is immediately translated into the acceptance of the object as it is being seen.

Barry Right. So it's thinking with pictures instead of words?

Yeh. Whatever it is that takes place in your brain it gives you the same kind of reality. There's no difference.

Barry The question I'm leading to, this is all still a subjective process isn't it.

I do not know. We were talking a little while ago about awareness.

Barry Well, the association with this has been in those moments in which I was definitely making efforts. I mean they weren't things that came in of their own.

No, if it is the result of an effort I get a fact. Immediately when it is a fact in my brain it can be associated with other things. When a fact is in my brain the rest of my brain can start thinking about it. The fact itself....

Barry Yeh, but that's if I would give energy to those thoughts.

Well, you probably do.

Barry But in terms of time it's not something that is any duration, I mean it's not that I dwell on it...

Then it is, then it is an instantaneous image that is formed which you recognize as yourself.

Barry Correct.

And if you want to stick to that and don't go further trying to

describe it, it can become an objective fact that is registered about yourself.

Barry Then my question, what I'm trying to clarify is, is this an example of what Gurdjieff means by mentation by form.

Yes, I said a little while ago that the acceptance of form as such without any description simply ~~xxx~~ means an objective statement.

Barry And is it possible to mentate by form on different parts of oneself, I mean, like for example....

By constantly accepting that what is the form without any associations, yes.

Barry Well, um, I make a gesture or I say something or perhaps I laugh and almost immediately on the tail of that gesture or whatever manifestation is the history of what influenced me to do it in that way...

Yeh, that's your ordinary mind.

Barry That's my ~~xxx~~ ordinary mind...

Picking up the, that kind of a fact, even if the fact is absolute it is now already being thrown around by your mental processes as something like a playball.

Barry Even if it happens very quickly?

Oh, it can happen immediately after. The fact is a fact, it's there when it is registered in the brain, in the memory part it becomes available for any kind of a thought that wants to attach itself to it.

Barry Now, one more question about, leading around this idea of form is, is in conceiving of things, or thinking about things, my experience has been, grown towards seeing, I guess the word is more in the

round or more total. In other words I discern a difference of my, the way the thought patterns are. It's not so much sequence of thoughts, it's more like a roundness and a depth and some times a lot of, sometimes understanding that I only in the past associated with an intuition or an intuitive understanding...

Why do you make it so complicated?

Barry Well, because I don't know how to talk about it.

Well, then, the better thing is not to talk.

Barry Well, I wanted to be clear...

You know. Okay, you think about something that is a concept which might be in your mind and not entirely complete and it now takes on certain shapes of a certain kind and it is constantly an ordinary process of the mind, unconsciously, but functioning in a mental sense only. It is not as yet an indication of anything special. It may even be simply a using of the brain for a definite purpose with which you were not accustomed, you now try to think about it in that way but it remains a completely subjective matter. Don't link it up with a result of attempts of being aware. It isn't.

Barry I was linking it up with intuition.

No. No. Intuition is a knowledge that reaches you through an entirely different channel than an intellectual process.

Barry Yeh, that I understand but I mean it's when it registers.

Yeh, but what would be intuition? It has to have a coloration of a feeling. Although it is a knowledge it is not intellectual at all. It becomes a fact...

Barry It comes as a feeling but when it registers...

But what is there intuition? As a concept.

Barry I don't, I don't trust my intuition any more.

Well, I don't know how much there was. But the question is always it is a fact in your brain. If it is a concept of something that you happen to see for which you have an image and that is still to be projected because it is not as yet reality naturally it is imagination but it's no objection to having imagination. But why call it intuition? Intuition is a fact that one knows at that moment to be surely a fact which you will accept about which there is no question but you see this what you now talk about is an imaginary concept not at all existing as yet and only as a little thought.

Barry What happens if I know it as a fact and yet I cannot verify it? What do you mean by that? You see you don't know what you mean because you use it now and you talk a little bit. When it is a fact that is already verified. Otherwise you cannot call it a fact.

Barry Well, does intuition only have to deal with phenomenon then? Intuition has to do with a statement of a knowledge which I reach or which is reached in me through different channels than an intellectual process. That's all. So it will give me facts if it has to do with that kind of a thing about which I have an intuition. It can also give me a fact as a result of my intuition of thinking about myself and what I think I am and the intuition can be that I come to the conclusion that I actually am that way. So then it becomes a statement of a fact of my own existence. There are a variety of things about which I could become intuitive and when it is the intuition finally reaching me it becomes then a knowledge and the knowledge may be a fact or the knowledge may be a concept and you

you can quibble about it that a concept is also a fact. I don't think so, but one could say it. It is something becomes as it were part of my mental capacity in which certain thoughts are translated in the existence of a fact which is recorded then in my memory. When I recall it I bring it out of my memory as something that was recorded and I convert it again into a thought. That is how my mind works and then I say I remember that occurrence, I remember that face, I remember that fact. Alright, don't let's study the brain too much. But use your terms exact, Barry. Not just as it happens to come because you're liable to, to get lost in a lot of verbiage which doesn't help you at all and it doesn't clarify it.

Barry Well, ah, that was what I was asking. The reason I asked is... I know, it is very good that we do talk a little bit in order to help clarify it a little, but I think you must do it.

Barry Well, then what is there to ask...
I don't know. I don't know.

Barry Because all things are answerable...
Yes, If you can solve the questions you don't have to ask anything. I think that's very good. Then you can ask the question why don't I ask questions. Yes, Doug.

Doug Today, this morning you spoke about emotional life and breathing...
Yeh.

Doug And I need some clarification because...
Oh, I think we shouldn't talk too much about that. I gave you that simply as an illustration of that what could help you at a certain time. But I don't think it is a general discussion for a group. I will tell you about it if you want privately. Alright?

Doug Well, I just um, I just wanted to mention what my experience was. Not yet. You can tell me that also but not now.

Doug Okay, well, I have another thing.

You understand the reason? Whenever I talk about breathing in connection with Emotion everybody who hears it will start trying it and it's no good. Alright, now what is the other question?

Doug Well, concerning food that I get in meetings when you're here and then ordinarily our meetings, I want a task during my days, you know, to carry this energy through to make it productive in terms of work efforts because there's not a correlation, I, I get... Can you recall situation which you experience at a meeting of that kind?

Doug I've done that on your recommendation in the past and I, sometimes it has been the same situation at a meeting that I have recalled and it has helped.
Yes.

Doug Or it's, or it's...

If it's vivid enough you can but if it's not so vivid you ought to try to do some simple, active work with your body. It's again referring to the same question of this changing over of the static process of the thought trying to recall something from memory and then creating a condition similar to what was the experience that one is helped that if the rest of the body is active in a very simple way there is more energy available for that particular process to bring that what was in memory back again, almost as if reality. You see, one attempts to, even walking will do it, something that doesn't engage you too much but is just enough to take the edge of the extra energy that is available which otherwise

would be focused, to take it away and because of the dynamic process that goes on in the rest of the body the other part can actually think a little better.

Doug Well, I have a, I have a day in which the activity, physical activity is simple and frequent and I don't have to think too much...

It must not be habitual and it must not be linked up with something that you have to do so you have to think about that. You have to do it as activity without a purpose. As I say like walking up and down without any rhyme or reason but simply make your body active.

Doug I, I would like a task, something...

You can do that, you can do that but let's do it for the time that I'm here and after that we'll substitute it with another task.

Alright?

Doug In other words just to take times off...

Yes, and to see if you can recall it with enough clarity. If the clarity is not there then try to do it with a little activity on the part of your body. There are different ways of doing it.

It's not the only way. If you are in a surrounding where there is noise, that will also do it. It's only the using of certain energies for two different purposes of which one simply sustains oneself in the way one is and reveals then to the other forms of energy the possibility of a different activity for that. It's quite right.

Alright. Good. Yes.

Patrick I, I ah, heard, you said once about the levels of man, our three centers and ways to obtain a color and I'd like...

Huh? Wait a minute... say it again.

Patrick Man there are three centers. In order to get a color which is... not well mixed we can't use it.

The three centers of man? To mix them, to get a color.

Patrick Yeh.

What do you really mean by that?

Patrick Well, I read it.

By, by whom?

Patrick Maybe I misunderstood but...

Who was the author?

Patrick You.

No.

Kathy Mr. Nyland, you were talking about being and the three centers making up being and that....

That they then be a certain color of that being? Is that what I said? I doubt it a little bit but we can always fix it.

Patrick I would like to, I heard there is a color in the anneagram... like to know.

I have talked once in a while about colors and the anneagram in order to satisfy someone who wanted to paint it. No, if a man connects his three centers in some way, even if he is unconscious and partly conscious and of course if he is real conscious it would be a different matter. He always will have certain parts that are connected as well as he can connect them and it may not be entirely harmonious and there may be a little bit too much of one and not enough of another, but still if there is a connection between the three which becomes more or less an entity when it ^{is} incomplete it is in relation to that what would be completeness like a color is towards the color white. So that if a man is complete in all three centers, conscious and conscience and a Will then that totality as an entity is white. Because the fulfillment of the octave and the

fulfillment of the law of three in the octave have become one and it is as if then all the colors represented by the different notes have combined into one fundamental do or the totality of that what is the octave reduced between two do's into one point. It's exactly the same as all the colors of the rainbow being telescoped into one color which will with all colors make white. So if it is not entirely complete there is always the possibility that something of man will represent a certain color dependent on the constituents out of which man then is made up. And his level of being not being complete will then show a certain kind of a color dependent entirely how far he is away from completeness. So one could even predetermine the color of a man if one knew what his actual condition is as far as the three centers are concerned. It's a very interesting kind of a thing to know because one can really judge a person in his harmony by seeing what kind of a color he is. And much of that what is atmospheric halos around people or colors that surround a man depends on his particular state inside and definitely there are colors that will appear and those who are sensitive to colors will see them. It is made up of the condition of rates of ~~excitations~~ vibrations within man as represented by the octave which he totally represents. So is that enough confusion added to the other? Practical questions. Here we sit. What are you doing about work? Yes, David.

David Could you say something about observing from the planet Mars. You said like hot...

Mars is a planet. Planets are emotional states. Hot under the collar, I've called it up to the boiling point without running over. It is a state of excitement, a state in which one is ready to do

almost anything without doing it. It is a state of expectation. It's a state of hope in which one expects to find something as if you're going to, on a great adventure. You want to find out something you don't know, you go into the land of unknowing. You try to recognize that what is for you new territory from a standpoint full of expectations and that what you will see will be so entirely different from what one is used to that I'm elevated to a place of such excitement. This is Mars. At the same time when I wish this I have to be ready that whatever I will meet I will cope with it. So regardless of what I will now so-called observe that what is the observation may mean for me that I have to do something about it. And that is indicated by the condition of I'm ready to fight. When I go into a country which is new to me as adventure it does not mean that I go for the adventure. I go in order to satisfy certain desires on my own and maybe that I'm interested in the beauty and the scenery and maybe I go ~~on~~ on adventure because I would like to talk about it when I get back home. And maybe I go because I want to find some ores or minerals and make some money, or perhaps gold. Whatever it is, it is not pure the adventure. It is very definitely that something I hope to find which I then can use. When I observe I become interested in that what I am for the purpose of verifying that what I suspect and if I discover that certain facts which are now absolute for me that I have to accept them I'm through with my adventure and then starts the further development on the ground of that what I have now discovered and maybe it requires a little digging ~~xx~~ in order to get the minerals out or to purify them. You see Mars is only the beginning. It is only the impetus for the wish to find out what are facts. After I've collected the facts, Beelzebub

puts them all on his shoulder and he goes down to Earth and he shows them then to the people. He says these are the facts that I've collected. Will you verify if they are really truthful or not and if we both come to the conclusion that they are truth what are we going to do about it. Alright? When I say work I mean work. I mean your day as it has gone today. What attempts did you make? How often not only that you thought about it but where were you and where was the little I we talk about so often? And what happened to you as you saw yourself as a slug, mechanically doing this and that and so forth completely forgetful, forgetting the idea that something should be done and at what time did you remember and then when you did remember what happened? Did you use it? Did you pray to God at such a time? Or you felt sorry you didn't wake, awaken at all, that you want to continue to sleep, that those tendencies are there, that you didn't want to work even if you knew about it. This is what I mean by practical questions. Today I was walking here and there and there was a policeman and I got scared. Why? This is what happened to me. How can I explain such a things? From the standpoint of objectivity. What is there in me that is a characteristic of myself. That I consider character traits. What can I do about it? All the time I fly off the handle because I think about something and it disappoints me and I cannot overcome it. Or I have experiences in life which are not understandable by me and I don't understand why I even should experience them. What is there in me as a place where I am; for what reason do I live here and not somewhere else and why is someone else the way they are and why am I the way I am? Why should I be what I am? I don't want it. Why do I have such difficulty in accepting myself

the way I am? These are questions you have to have every hour almost. Every time you do something you see yourself behaving completely unconscious, forgetfulness, nonsense that you spend your time on, you know you shouldn't do it. That you get up in the morning and you don't feel very well because something has happened to you maybe during the night or the evening before and it is still carried over into the next day and the result is that someone answers, you answer the telephone to someone and you say what's the matter with that fellow this morning. Who did you meet and with whom did you try to exchange something of a different kind of a basis? What is it today that you introduced into your life so that you could use it as a hairy shirt to remind you? Work is work. Work is not contemplation and sitting and thinking about it and at the end of the day feeling sorry that you didn't wake up. I've said many times, for God's sake, wake up and otherwise don't pretend. But I don't get it, I don't get your, your questions are not from Mars at all. You're not even excited. You're not even wishing to know and there are thousands of things you don't know. You know that well enough. Is everything so clear in All and Everything? Do you read it? Who read last what, what page? Have you read it altogether three times? You group committed, number 1? Put your hand in your own bosom and find out. What is it that you are now representing as a human being? What is there in you that is really conscious of which you could be proud if you like? ~~What is there in you that is really conscious of which you could be proud if you like?~~ What is there of the I that remains in existence even if you do not as yet work enough? Does it stay? Is it still available? How can you call it? How long before it answers the telephone? Or

is it instantaneous at certain times? Again and again your life goes by day and day after day what happens to you? Here I am one week. Where is the level? Has it been raised? Did you take to heart what I said last Saturday and the few questions we talked about in Berkeley and Sunday, what I mentioned as a task? Sometimes I'm so sorry. Because I come here quite honestly expecting, I really hope that somehow or other, I do not know how it takes place but that there is something in you of a certain excitement like a martian state because here you have a little bit of an opportunity to talk about some questions and you can get at least some kind of an answer simply because I say we can always fix it. But at least you can go home with some kind of an inspiration and say why haven't I worked before and this time I want to work because it is necessary. One day older, Gurdjieff would say closer to your death. Ya, tell.

Kathy I have a question, of, I don't have any trouble when I remember to work of, ah, going over from where I was when I found myself into what for me is aware but what disturbs me is it seems kind of flimsy in my, that it's just so weak.

What is weak? The awareness?

Kathy No.

The impression you get? What is weak?

Kathy That it can't last very long....

No, that's right.

Kathy And every time I find myself again and it's disturbing me because...
Kathy, when it happens when it's just at the point of going away, you still know that it is there or might be there deepen it as well as you can. Drop everything else that you are doing. Stand still. Relax if you possibly can but concentrate with all your energy of

your wish to remain ~~asleep~~^{awake} as long as you can. At that time. It will give you a chance. Because you will get out ~~x~~ of this state where it is ~~xx~~ weak and constantly saying it is weak into something that is a real attempt. It is simply because we don't give it enough attention. If I'm convinced that it is needed for me for my life, that I say my life is at stake, even if I say I am fanatic about it because I want to have this kind of a commitment or I become narrowminded and say it's the only way and therefore I have to do it. Whatever it may be I don't care about the motivation but I want to find out can I actually and if I make an attempt and if I say I'm serious, can I change it then into that kind of a state so that almost I would say every drop of energy goes in that and afterwards I'm completely flat because I'm exhausted from that kind of an attempt. Go ahead and do it but own up that kind of a ~~xx~~ color for yourself. Deepen it. It's not the vibration of the thought it's the chroma of the depth. That is needed for a man in order to become alive. Say at such a time in a loud voice everything that you wish to say but in such a way that it comes from your heart. Almost that it is coming from your toes up to your mouth and you breath it out and you say I wish because I have what I am and I know and I am this and I can because I do wish to wake up. Such prayer at such time. You'll get over this flimsy business. It's not necessary at all. You just hold on to something that you know is real and that you really wish. When you know you want it you can do it but you must really want it. Yeh?

Zilla I have, been having difficulty with an extreme amount of Emotion that goes in every direction and I notice very recently, these last days, that the more intense my desire to wake up is it is met or

it's like chased by something in me which is screaming to keep me down.

That's right.

Zilla And every day, like today, you asked about the day, you know, what happened in the day and I feel right now extremely intensified internally and also exhausted because moment to moment like one desperate longing or yearning for purity is just like confronted directly or followed immediately by something in me that, some, some pouting force that feels like it's getting strangled...

The greater the intensity for the Wish to work the greater the friction, the greater the opposition, the more and the closer I come to God the more powerful the devil becomes. It is always in order to keep the equilibrium. If I move one arm to the side I'm not in equilibrium. If I want to wish to God and I'm not in equilibrium and only one arm is out but when two arms are outstretched then it is matched by that what is the devil but I am at that moment in equilibrium, in peace. It is always that way and it cannot be helped because the devil is not going to give you up that easily. And he knows well enough that when you wish to go to God that you are not any longer for him and he will hold on to the last possible attempt and make it much worse towards the end when it is closer and closer to the possibility that ^I actually want to work and he knows it and he tells me constantly look at this, look at that. I will not let you go. The ~~xxxxxx~~ answer is simply, alright, I reduce what I wish and I make it very simple so that almost I sneak by the devil. He ~~now~~ doesn't even know. You understand what I mean? You play the game with the devil but you are much more clever because you can vary. The devil doesn't know that. The

devil is determined or that whatever the action is, is determined as a reaction to that what takes place as action and that therefore if I reduce the activity to that what the devil will see it also has to reduce it's own opposition and then you have him because the devil can not know how deep you go. You understand that? Because the depth belongs to God. The devil is ~~xxxxxx~~ ^{word?} only. The devil for us is periphery of one's daily life. The devil for us are the manifestations the thoughts and the feelings but essentially the devil never is there. In one's magnetic center the devil never has been. In infinity there is no finiteness, my search for myself is to find that what exists in the midst of finiteness and having found it the devil has no more hold on me. The devil is death for me. Death can loose its sting when I become conscious because that what is made is no longer subject to the laws of destruction of earth. This is the way how to find it. You understand?

Judy Ah, I had an experience this morning of I was in, I was sort of being taken in with bad feelings and I saw this and I stopped and I went in and I drained myself and relaxed and then I made very simple efforts to wake up and it was a very good time and then I got, it was sort of like I was patting myself on the back for making this great effort and I immediately got, fell completely asleep for the rest of the day.

Yeh, sure. Ya, not for the rest of the day, should only be for that one moment. As soon as you discovered it I think you could have stopped it.

Judy Well, I didn't discover it for a long time.
The devil is clever.

Judy Yeh.

Next time you can see it coming. You know when one is vain, a little conceited, a little over happy, a little ascribing credit when there is no credit due, one knows these tendencies. One knows that when I do a good deed I would like other people to know about it. When I know that I make an effort, I can be very happy about it. I don't glorify it. The glorification is because something is extraordinary. Work should become normal. It's not extraordinary at all. It is that what belongs to a man as he should be and therefore when he works he only works for what he ought to be already. He is trying to find something he has lost. He can be happy when he has found it but it does not justify that he has lost it. I take credit only for the finding but I don't consider that I've lost it. So I keep on seeing what I am, losing all the time things so that there is no room for enjoyment whenever I may find it. But it's right. The attempt was right only don't fall over board because of liking yourself so much for doing something that should be normal procedure.

X It's running off.

You see the engineer tells me. Can we leave it 'till next time, Keith. Yeh? It can keep? No, you can ask a question.

Keith Why ~~xxxxxxxxxxxx~~ is it so hard to observe yourself when you're moving fast?

Oh, too much energy goes in the moving. And moreover if you're moving fast then it's a little extraordinary. Of course, it requires more attention. It's always a division of energies. What is there available at the present moment in me. Maintenance of myself, if that requires more there's less for the wish. It's quite ~~obvious~~ obvious.

Keith And, there's another one a real quick one, also.

Very quick.

Keith I mentioned some time ago, a long time ago I experienced some of my best work efforts in going in a closed space down a hall or along a very narrow path, or something like this where there's a cover overhead and something on each side of it.

Uh, huh.

Keith Why is this? Other people had the same experience.

It's also because it excludes energy that otherwise would be spent on the surrounding. It's like for a horse.

Keith Blinders on.

Yes. But I don't think it lasts long because very soon you adjust yourself again to that surrounding and then you're exactly the same way unconscious. It can last for a little while and if you believe that it has a good affect that can last psychologically.

Keith I was going to say because it still works for me.

Sure. Whenever you want to endow anything in the surrounding with the power to wake you up, you will wake up. As soon as you start believing that is a good condition to ~~help~~ help you, there will be an end to it, but for the time being it's quite right. Use any kind of a little bit of a trick as long as you wake up. It's the end, huh? Okay. We turn it off then.

End